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Talks and Writings by KRISHNAMURTI

Contents

Thoughts on Life	- - - -	34
Talks at Adyar, India	- - - -	37
A Chain of Causation	- - - -	47
Radio Talks	- - - -	49
Talks at Ommen	- - - -	61
News Letter (I)	- - - -	69
Report of an Interview	- - - -	71
News Letter (II)	- - - -	73
Ommen Camp	- - - -	76

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*Thoughts on Life**

Love is its own eternity.

Harmony can be realized only through the extreme.

In love there is neither "you" nor "I."

A ship on the surface of the waters leaves no trace. Likewise the man of truth, the perfect one.

Desire, the flame of enduring life.

In the movement of time, you and I are one.

Beauty never passes into nothingness. Seek beauty and the fear of extinction disappears. In the search after beauty lies immortality.

Life's dwelling place is in the heart of man.

To carry in one's heart the weary burden of incompleteness is sorrow.

The end is in the beginning of all things.

Pursue the consistency of intuition.

* From Krishnamurti's notebook.

Simplicity is pure action.

Desire, anticipation, fulfillment and regret is the state of man.

True happiness is intuitional experience.

Fear is the lack of balance.

You try to give help through words and explanations, which turn but to ashes in the mouth. Only in the fullness of your being, all distinctions fade away. This is compassion.

Creation is not the outcome of reaction.

To the man caught up in the turmoil of experience, there is time and space.

To the seeker of truth there is no past.

The marking of sorrow is the way of happiness.

Desire is its own law.

Life is love's immortality. Life is thought's impersonality. Life has no time and space, but it acts freely through time and space.

To the joyous there must be discontent.

Life ever hides in itself.

Sweetly poised with the sorrow and laughter of an age.

Ugliness is the shadow of a type.

The way of life is far more important than the form of life.

Between you and me lies the world.

Be aware of the permanent significance of things and give each its true value.

All reaction must lead to your own pure action.

Choice is the continual discovery of truth.

Modern civilization is cruel fastidiousness of individuality. Its philosophers withdraw into their secluded intellects. Its art is merely a vivid description.

The greatness of yesterday creates the glory of today.

Truth is not many-sided. It is complete.

Awareness is without choice.

Understand the heart but do not let it hold you.

(To be continued)

Talks at Adyar, India

I

WE HAVE specially arranged to have only one meeting a day so that you may have the opportunity, if you so desire, to think out during the rest of the day what I say in the morning; because it is necessary to think over it and not rapidly come to a conclusion. What I say is essentially very simple, and because of its simplicity, perhaps to some it may appear complicated. So give yourself time and take diligent care to think over what I say and come to your own true conclusions. I am not here to convince you against your own understanding.

Dr. Besant and Mr. Jinarajadasa invited me to come here to the Headquarters of the Theosophical Society, and as a guest I must respect their ideas, theories and beliefs. But I told Mr. Jinarajadasa before I came that I would express exactly and frankly my point of view, and he said that I must. So I shall not be trespassing on their kindness when I say exactly what I consider to be the very antithesis of what is true intelligence and spirituality.

I am not going to tell you what is intelligence or what is spirituality, because I do not want you to conform to my idea. But through the recognition of that which is stupid, unintelligent, thoughtless, through awareness of that which is not true, you can discover for yourself, if you care to, that which is true. I am not attacking anyone, any particular society or religion. To me all organized religions are utterly false. They do not, in my opinion,

lead man to the realization of eternity. On the contrary, they hinder him.

Please do not merely repeat my words. They will have no value to you until you, for yourself, come to a conclusion which is your own, irrespective of what I say or what another may say.

And I would request you to examine my ideas without comparing them with what you have read or heard; because by comparing you will not discover the intrinsic worth of what I say. I presume you are here to find out what I consider to be the hindrances that prevent in man the full understanding of life; but if you begin to compare, you will merely set up one idea against another, and then choose according to your own prejudices, and in this there can be no understanding of intrinsic merit.

So, to understand, do not compare but examine the significance of the ideas which I put before you. To examine truly, you cannot have pre-formed judgments. I labor the point because I want to show you the importance of it. You come to listen to me with a background of Hinduism, Buddhism, Theosophy or Christianity, and you are stuffed with ideas. This background impedes true thinking, and in the reaction of conflict your former ideas become your haven to which you return; whereas, if you examine what I say impersonally, without bias, then you will discover for yourself its intrinsic worth.

I do not want you to accept my ideas as your authority, I want you to examine what I say freely, criticize it, doubt it, question it. To do this intelligently you cannot be attached to any idea. Attachment is but vested interest. You have given in to your family, to your priest, to your

society. All these prevent your clarity of thought; and when you begin to cling to your ideas, then you create a division and call it "my path" and "your path." Truth has no path, there is no way to it. The division of "your way" and "my way," "your path" and "my path," occultism and mysticism, is born of ignorance, of illusion, and you make your choice with a mind which is attached to particular prejudices. It is only when the mind is utterly free of all attachment that you can discover that which is true, and recognize the inherent worth of any idea; whereas when you begin with division and distinctions, there can be no understanding at all. On the contrary, you merely perpetuate that duality which is the basis of all conflict. So I do not want you to take my side. There are no sides. I have realized something which, to me, is eternity, immortality. It cannot be understood through systems or through the division of paths. When mind is disciplined, controlled, directed, it loses all pliability, and hence all understanding.

To approach and try to understand truth through the division of "mine" and "yours" is utterly futile. The idea of tolerance becomes but an intellectual invention which covers up the conflict arising out of this false division. When there is affection, real understanding, there need be no tolerance. When you love someone you do not tolerate that person; you love him, that is all. It is the same with all inventions of the mind. When there is real affection, freed from personal attachment, then this much-abused word "brotherhood" disappears. Then you need not organize yourselves to be brotherly; you need not belong to any particular society, organization or

church. You are then a human being, which is greater than all theories.

Now what I have to say concerns the hindrances which prevent in you the instantaneous recognition of truth. I say that there is an ecstasy of life, an eternity, an immortality, which is in the completeness of your daily living, and not in some distant future which is but a passing fantasy. I say that this everlasting reality can be understood only in the fullness of the present. But it cannot be imagined or fancied, and that which can be explained is not truth. That for which you struggle, which you conquer, is not reality. That ecstasy of truth comes spontaneously, naturally, sweetly, without the slightest effort, without self-discipline, without analysis, without introspection. It must come without toil, with ease, with quietness. I say that there is ever this living ecstasy of truth, and that I have realized it. I do not say this out of conceit, but to show you that this realization is in the present, not reserved for a distant future. It can be understood only when the mind is free of the past, which creates the future, and freedom from the past comes when there is the realization of the full significance, the completeness of the present.

To understand that completeness of the present, mind cannot be attached to a single idea. Only in freedom from attachment is there true intelligence. When mind is attached to an idea or a belief, or to a past experience, it reveals the lack of intelligence. Please examine your own mind, but do not apply what I say to another, whether he be your leader or neighbor. Attachment is thoughtlessness, incompleteness in the present; and to me

that thoughtlessness, that incompleteness in the present, is unrighteousness.

To theorizing there is no end. Anyone can invent theories. Many books are filled with theories about the spiritual life and about truth. I have not studied any philosophy, either yours or another's; all philosophies are theories, which may be true or false. I was never interested, nor am I interested now, in any theory, whether of Hinduism, Buddhism, Christianity or Theosophy. Theories are patterns to which the human mind conforms, and where there is conformity there is no intelligence. Theories are valueless to a living man, though they may be excellent for a dead man. To a man who is alive, thinking, pulsating, suffering, your books and theories of man's future destiny, of his life after death, are utterly valueless.

I have watched living people, not theories. I have observed those who belong to many societies and religions, those who hold many beliefs and hopes. Having watched, observed, and suffered, I have come to certain conclusions, which I shall place before you. They are not theories from books, but spring from ordinary human experiences of every day. I am not placing one theory against another so that your mind can delight in the contrast and create a division and a conflict. I am not an interpreter or a mediator: on the contrary, I only wish to show you in your own mirror the cause of conflict, so that by true perception, by clarity of thought, you can discover for yourself that ecstasy of living truth and thereby become free and joyous.

To understand what I shall say you cannot, therefore, have your mind filled with theories. I know you have

patterned your life on theories, which is one of the causes of conflict. Your whole life is based on what another has said—what Buddha, Sankaracharya or Shri Krishna has said. As a living man you have destroyed your own understanding through conformity, through the pursuit of the dictates of another. That which you have worshipped has destroyed you.

There is conflict and sorrow in the mind and heart of everyone in the world, and so it is of little use being concerned with the idea of helping the world unless you begin first to understand yourself. Until you recognize that you are yourself a prisoner and begin to destroy your own walls of illusion, you cannot set another free; you will only entice him into your own illusion, which may by contrast appear freedom to him.

First of all, then, there is conformity. If you look at your life you will see that all your thoughts and feelings are concerned with imitation. You have a pre-formed idea, an image of what life should be or what truth is, gathered through books or through the authority or the wisdom of another; and you are sedulously forcing your mind and heart to resemble that image. You have created a social structure which demands adaptation and conformity; hence, as an individual, you have become utterly incapable of intense and true thought, of realizing that where there is conformity to another's idea, there must be insincerity, hypocrisy. If you examine carefully your own thoughts, you will see that you are conforming either to a pre-formed idea of life, truth, or God, to an experience of the past, or to the authority of a guide. You say: "He is wise, he must know. Therefore I must be instructed by

him; I will accept his words as wisdom, because he says he knows." I say, Beware of such a person, because he creates in your mind and heart the fear which destroys all understanding.

I do not tell you that I know and that you must follow or obey me; I do not tell you that I represent truth and that you must become its disciple, or that I am a mediator between you and your spiritual realization. Such words but create fear, and out of fear arises conformity, and where there is conformity there can be no intelligence. Only when the mind is free from conformity or authority, either the authority of another or of its own experience of yesterday, is there the plenitude of living in the present, in which is the ecstasy of truth.

This imitation, this conformity, which results from your own exploitation and fear, has created authorities, divisions and class distinctions, the high and the low, the evolved and the unevolved. Out of this conformity discipline is born. If you look at your own life, you will see that this constant struggle of yours is not to live, but to conform. All your effort is merely to adjust your ideas, your feelings, your actions, to the dictates of another, to an authority, whether a Master, a book, or some dead person. So your efforts and struggles, based on conformity and imitation, do not lead you to understanding, but make you hypocritical, insincere to yourself. You do not know what you really think, what you truly feel, because you never doubt the pattern, you never question the authority. Like sheep you follow the shepherd, and the shepherd who gives you a lead is himself blind. Therefore he that leads you is your destroyer.

Man has become but a cog in a machine. He exists without that completeness, that ecstasy of living; he is ever disciplining, controlling, suppressing and destroying his own creative understanding. Hence the utter misery and chaos in the world.

From conformity there comes naturally the desire for acquisition. Each one is seeking security, in this world as well as in the spiritual. In this world security means the piling up of wealth, possessions. I am not advocating poverty. I want you to understand, not jump to the opposite. All opposites are born of illusion, and you are easily caught up in the illusion of the opposites. You nod your heads in pleasant agreement, but if you really think, you will begin to weep.

Where there is conformity there must be acquisition, and hence the competitive system of this civilization, in which each individual is ruthless in his search after security for himself and his own at the expense of others.

Then there is the search for spiritual security, which you call evolution or progress. Progress is but the acquisition of virtues. Virtue thus becomes a vice. In conformity there is fear, and so you acquire qualities, virtues, and struggle after achievement in order that you may protect yourself, feel unafraid, secure. Hence, through this idea of progress, there arises division, the high and the low, the man who knows and the man who does not know, all of which creates resistance, quarrels, conflicts.

Out of acquisition is born the idea of power. The whole process of thought at present is caught up in the effort to climb higher and higher, to acquire more and

more, and thereby you are not living a single day completely, richly.

So the basis of your thinking is imitation, security, and power. That is why you have leaders, guides, *gurus*. Your conception of progress is a continual movement from one object of your craving to another. When you have a craving for the possession of a material object, you strive for it until you possess it; but the moment you have obtained it, it has lost its attraction, its significance. So your craving urges you to seek affection, popularity, fame, power, and you go after these and get them. But again you are disillusioned; and then you seek God, truth or life, but ever prompted by craving. You have merely changed the object of your craving, and you call that progress. In this there can be no understanding. Understanding comes when there is cessation of all craving which creates conflict.

You desire power in this material world of acquisition. So you go after titles, recognition and wealth, which give you the sense of power. Spiritually also you seek power, thereby creating distinctions in which there is no tenderness, no gentleness, no affection. A sense of superiority dominates the man who has acquired spiritual power, and in his mind there is a distinction between himself and the man who has not this power. To me, this is the very antithesis of understanding. Where there is the consciousness of distinction there cannot be the realization of that living reality.

So conformity, security, and power are the three hindrances that prevent man from realizing truth. I cannot tell you what truth is, because it is unimaginable,

inexpressible. That which is living, ever changing, cannot be described. That which is describable is not truth. But I can tell you what are the hindrances to understanding. By becoming aware of the hindrances for yourself, by confronting them, by recognizing them with your heart and mind, you will free yourself from them and thereby realize that harmony, the poise of understanding.

Such, then, are the barriers, with all their subtle variations, that prevent man from living in the present, which alone is immortality. Now I say, do not fight them nor pacifically endure them, but become conscious that they are false, that they are a hindrance to the clarity of discernment. And you can become conscious only by examining them with your mind utterly free from all attachment. At present you belong to some religion or society. Your loyalty demands of you certain acts, your religion requires the fulfillment of certain duties. With all these your mind is suffocated and therefore incapable of true discernment. Your mind is attached to particular beliefs and prejudices, which satisfy you and give you the sensation of greatness, of power. As long as there is attachment, there cannot be the discernment of the true; and it is only when you are fully aware, when mind and heart are free, unattached, that there comes the understanding in which there is no effort and no discipline.

December 28th, 1932.

(To be continued)

A Chain of Causation

The following "chain of causation," to use a technical Buddhist phrase, appeared to me to shape itself in my mind as I listened to an answer of Krishnamurti on January 1st. It is of course only one listener's impression, and is in no way endorsed as correct by Krishnamurti.

C. Jinarajadasa.

1. Disharmony exists in man, because it is born of:
2. Incomplete action, which gives rise to:
3. Resistance. It is this resistance which produces:
4. Memory, that persists of an event that is past. Memory creates:
5. The "I" as separate from all other "I's." Because of its separation, there is born:
6. A craving, which is a desire to be "exploited," that is, to be helped to happiness, release, freedom, liberation, etc. In answer to this craving, there appears:
7. The other person—teacher, *guru*, God, etc. But the other person cannot liberate the man, and so once again there arises:
8. Disharmony.

Therefore, to end Disharmony, it is essential to:

Complete each thought.

Complete each feeling.

This is *not* self-analysis or introspection. The individual now is made up of a series of incomplete *actions*. It is this that creates the "I."

To complete each action, there must be:

- (a) Intensity of feeling.
- (b) Fullness of living.

"If you *think* for yourselves, then you live."

Complete living, with intensity of action, is a *continuous living*, in which the thought of "I" does not arise. (Any more than a stream flowing to the sea thinks of itself as a stream: it flows.) With complete living, memory as such vanishes. (When a person with a basket of flowers moves on scattering his flowers, he does not *want* to recall each action of the hand which scatters, nor does he recall each place where the flowers fell. Does an artist look back on his past creations? He creates, nor does he think of an "I" who creates, when he is truly the artist.)

Radio Talks

Krishnamurti gave brief addresses over the radio at the invitation of the broadcasting stations in several cities visited by him during his travels in the United States and Canada in 1932. The reports of these talks have been grouped together and are printed here.

MOST people are trying to seek physical, mental or emotional comfort. Now I say that wherever there is the pursuit of satisfaction, there is a narrowing down of thought and emotion, which brings about a mediocrity of outlook on life. Your whole structure of thought and civilization has been based on the search for consolation, for satisfaction; whereas from my point of view, the search after comfort cannot bring understanding, and in understanding alone is there the realization of intense living.

In seeking comfort there is continual conformity, and hence dependence on another, on your neighbor, on your friend; so that, as an individual, you become incapable of thinking truly. There is a ceaseless imitation, and in this effort to adapt your own mind to a particular ideal there cannot be completeness of thought, because you do not think through, you are continually being hindered by circumstances, by society, by tradition. Thus most people live in a state of constant fear through conformity. To

me, where there is conformity there is death; where there is compromise there is mediocrity, stagnation and slow decay. Whereas if one thinks intensely and completely, irrespective of tradition or habit, the mind frees itself from this idea of fear, and therefore there is no longer the search for security, whether physical, mental or emotional, whether for your existence in this world or in another.

AT present you are held within the walls of a prison of your own fashioning, and you look to aid from without; but no one can help you, no one except you yourself can break down the walls that enclose you. Being the prisoner of wanting and craving, you are perpetually concerned about what is truth, what is God or light. You can know this only when you are out of the prison. Yet you do not, in your intensity of suffering, break down the walls which you yourself have created, but remain in prison and try to imagine the nature of freedom. Thus you merely bring an idea into your prison, you do not break down the walls. It is only by breaking down the illusions created through wanting, through craving, that you rid the mind of the idea of distinctions, so that there is no longer a struggle.

Therefore I say, do not assume anything. Do not struggle to imagine what a perfect life is, or what truth must be, but become aware of the fact that you are the creator of your own prison. In facing this fact, in recognizing that limitation is created through your own craving to accumulate possessions or knowledge, you begin to break down the prison that holds you. Where there is craving there must be the struggle for achievement, and achieve-

ment ever withers in your hand; because in the very moment of fulfillment it has already lost its significance and is discarded. Thus continues a ceaseless struggle.

So, in order to understand truly this constant, meaningless struggle, and be free of it, become conscious that you are a prisoner, and then you as an individual will step out of the prison of this so-called civilization based on selfishness, this monstrous structure which has been raised through the centuries.

It is only through becoming aware that you alone are the creator of the walls of the prison which holds you, and becoming fully conscious of your actions, which are the result of your thoughts and feelings, that you can destroy the prison. When the mind is free and no longer bound by a personal idea or the limitation of personal affection, there comes harmony, the quietude of living intensity. Then alone you will know that which is eternal. Therefore do not seek the eternal, but become aware in the present of the cause of suffering, and in that flame of awareness you will know the freedom of harmony, which is truth.

I AM going to try to explain what seems to me the most important and natural attitude of life. Your thinking and your actions are at present conditioned, limited by social, economic and religious ideas, and you have become merely a cog in a vast machine. You are not responsible or certain, and out of that uncertainty and irresponsibility your actions are disharmonious and in conflict. Where there is conflict in thinking and feeling, and therefore in action, there follows sorrow, and most people in the world,

the thoughtless and the clever alike, are caught up in sorrow.

To be free of that sorrow you must become conscious that you are but imitating, that your feeling and thinking are warped by continual conformity to established ideals and standards which you blindly follow. Thereby your true instinct, the integrity of your own thought and feeling, has been perverted. At present you cannot trust your instinct, because throughout these many centuries instinct has been perverted by public opinion, by tradition, by spiritual authority. Your own instinct, which is your true guide, has been thus ruthlessly perverted, and hence you have naturally lost all confidence in it. So, once again to discover pure instinct, you must begin to see how your thoughts and feelings are conditioned through fear, through imitation; and in truly facing those limitations imposed by society and religion, by the many standards and ideals, you will release the natural intelligence which is intuition, which is true instinct.

WHAT I am saying is not in any way philosophical, nor is it Western or Oriental thought expressed to suit modern minds; because to me philosophy, a system of thought, merely limits the freedom of feeling and thinking and brings about a conformity, an imitation. I am not in any way offering a remedy or a panacea for the world's existing ills, nor giving you a system whereby you can find happiness.

Throughout the world everyone is seeking happiness, the happiness which endures, but such happiness is not to be found through conformity of any kind. Conformity,

which is imitation, begins from childhood, through education, through the impact of society and of external circumstances. Thus you tend to make your thoughts and your feelings correspond to public opinion and subserve religious ideas or spiritual authority. If you consider any philosophy or religion, you will find in it a method laid down whereby you can come to the realization of truth or God. All you do is to conform, imitate and force your thinking and your feeling into the particular mold of that system, and thus you merely become cogs in a social or a religious machine. The whole structure of modern civilization is based entirely on conformity and adjustment to standards which have been laid down by an authority, the authority of public opinion or of a spiritual teacher. And as with religion, society and ideals, so with education: continual conformity results in the suffocation of individual thinking.

What happens in actual life? You have an experience, such as death, or failure in business, or a great disillusionment, and that experience makes you suffer, forces you to think. Faced by conflict, confusion and misery, you break away from conformity, from imitation, in which lies insincerity, falseness, and you begin to think for yourself, thus increasing the conflict. Now when this happens, what do you do? You seek a way to conquer that conflict, that sorrow, not by understanding the cause, but by seeking a means of escape, and you establish an ideal and hope by means of that ideal to forget the conflict.

So from conformity you awaken to conflict, and from conflict you escape to satisfaction, consolation, which is again a limitation, and thus you are bound to this process

of continual escape from the present, in which alone is immortality. I say that there is understanding of the present, not in conforming to the memory of the past or in the pursuit of an ideal in the future, but only in continual awareness which reveals all conflicts. You understand by facing your conflicts, not by trying to escape from them. To face them is to become aware that suffering will exist as long as there is the pursuit of craving. It is in the intensity of living in the present, without the hindrance of conformity or escape, that there comes an ecstasy, an everlasting happiness, which to me is the blessedness of truth.

Question: What have you to say regarding religion and philosophy as educative factors in the life of an individual? How far, according to you, is religion of any value to the understanding of truth? Is religious leadership compatible with true spirituality? What is your conception of God?

Krishnamurti: To me, religion or philosophy is a system to mold the mind. I say that truth cannot be found through a system, through a guide. Religion cannot show the path to truth, because truth or God or life, whatever name you give that reality, can be realized only through individual awareness. Religion and philosophy but superimpose the ideas of others on your mind and thereby dull and cripple your thought. They set up ideals and standards to which you try to conform. Because your thought is limited by tradition, by imitation, by fear, your action also must be limited, and therefore out of that action there springs sorrow. It is only through

the intense awareness of mind and heart, through the clear perception of thought, that you can come to the freedom from sorrow and to the realization of that which is eternal.

As I have said, truth cannot be realized through any organized form of thought. You have perhaps heard the story of how the devil and a friend were walking one day, and they saw a man pick up something, look at it intently, and put it in his pocket. The friend asked the devil, "What was it that he picked up?" The devil replied, "Oh, he picked up a bit of truth." The friend said, "That is bad business for you, is it not?" The devil replied, "Not at all, I shall let him organize it." You cannot organize truth, because realization is purely an individual matter. Where mind and heart are pursuing a system and are not relying entirely on their own strength, on their own integrity, there is ever confusion.

So an organized system of thought, a spiritual authority, is to me the utter denial of truth; because truth, the God-head of understanding, cannot be realized through a system or through another. No one can save man except himself; and this is his greatness, that in himself, in his own fullness of action, lies the realization of truth.

If you were to ask a Hindu, a Christian, a Buddhist, a Muhammadan or a Hebrew to describe God, each of them would try to give expression to his particular conception. That is, each one would contrive to give shape to God in accordance with his particular fancy, his particular predilection or prejudice.

Now God or life or truth cannot be conceived of or described. If you had never beheld the sea and someone

were to come and describe it to you, you could but imagine it; but your idea would not convey to you the reality. Likewise, being limited, finite and conditioned, you try to imagine the immeasurable, the indescribable. As a prisoner who craves liberty begins to imagine and worship the ecstasy of freedom but does not break down the walls that hold him prisoner, so man toys with the conception of God, of reality, through the prison bars of his limitation.

I say that there is immortality, that there is eternity, because I have realized it; but it cannot be grasped by a mind in limitation. So do not concern yourself with that, but rather with the present in which you live, with the conflict, the cruelty, the suffering of every-day incidents. When you begin to free the mind and heart from this limitation, from this illusion, from this sorrowful prison of many centuries, you will know for yourself that everlasting eternity which is life, God, truth. Therefore live with intensity in the present, for in the present alone is eternity. Immortality is not in a distant future, and the concern for your individual destiny is but vain effort. In the present alone is the fullness of understanding, which is supreme intelligence.

Question: The whole world is at present passing through a very critical phase. There is an acute economic crisis among the nations, under a darkened political firmament. To what cause or causes do you attribute this state of affairs, and what remedy do you suggest?

Krishnamurti: You desire to solve your economic dif-

ficulties by a miracle. You have built up a system through centuries, based on competition and selfishness. Now you must aim, not at the substitution of one system for another, but at a complete reorientation of your own minds and hearts. You have set up innumerable authorities, religious teachers, gods, for your worship. Individually, in the field of thought, you have become as lambs; but in working for your living, like so many wolves.

It is of the utmost importance that you go to the root of the problem. That is, in the field of thinking and feeling you must not set up another as a guide, but be integrally alone; whereas in work you must plan together collectively for your living. Therein lies the remedy. It is by the expression of individuality in its rightful place that you can find freedom, which is truth; and in the realization of that truth you will solve your social and economic problems. By merely trimming the branches of the tree you will not end your troubles, but if you properly nourish the roots, the branches will be healthy and abundant. So work for the change of heart and mind individually, and then these problems will solve themselves.

The present civilization is based on greed and individual competition; it cannot last forever, because it has no intrinsic value. The individual, who has created and is dominated by this civilization, is caught up in accumulation, which is his sole incentive; that is, the individual tries to express his ambition and attain his desired social position through the accumulation of wealth and power. He has therefore set up social distinctions, and such a civilization, based on ruthless selfishness, must eventually break down. It is merely a matter of time. As long as

you have this conception of individuality, which is but selfishness and greed, no civilization, no structure built on it can last, nor can it free the mind from sorrow.

Until now you have been spiritually a slave; that is, you have followed, you have imitated, you have set up spiritual authorities, and tradition has bound your mind. No matter to what country you belong, there is everywhere a constant adjustment towards tradition. In thought and emotion, as an individual, you have merely conformed, while in the world of action you have lived utterly for yourself, selfishly pursuing your own security. As I have said, I am not giving you a panacea; but I maintain that only when you understand the right function of individuality is there a way out of this chaos. To me, individuality can be expressed only in the world of thought, not in the world of existence; that is, you must think intensely for yourself, untrammelled by tradition, by habit, or by the fear of public opinion. But in order to supply the needs of existence, you must co-operate, work and plan together; that is, you must get rid of this idea of nationality, flags and frontiers. Thereby you will come naturally to solve the economic problem because you will be working from a human point of view, not through separative national prejudices.

WHEN society is built on selfishness, on ruthless competition, when one fights another for his own security, as in the structure of the present civilization, then that social order must eventually collapse. Man, through his possessive craving, has built up what he calls a civilization. To that world he clings; and naturally a structure

based on continual want, on the constant achievement of empty heights, must eventually crumble.

What is the remedy? There is no world panacea. But you can individually, and therefore collectively, see the basic cause, and individually, and therefore collectively, step out of the system which is its inevitable product. In the world of action, man, as an individual, has become ruthlessly aggressive in his desire for possessions, in his search for security. He has used his mind to gratify his selfish cravings. Now I say that you must think utterly for yourself and be free of all imitation, that you must maintain the integrity of your individuality in thought and feeling; thereby alone can there be the spontaneity of true co-operation in the world of action, in the collective work for the benefit of all.

In seeking that which is eternal there is true work for all, based on human needs, not on human greed and exploitation. When you, as an individual, break down this narrowness of patriotism, nationality, flag-waving and war; when you, as an individual, cease to be an exploiter through your strength and selfish cleverness, then will come to you the peace, the understanding, for which you now grope in vain.

YOU have built up a system, a structure, which you call civilization, and that civilization is based on individual security; so that in the world of action, the individual is constantly seeking security for himself and for his. Through centuries men have built this civilization in which the individual has become like a wild animal, fighting for his own welfare, security, possessions; whereas,

spiritually, that is, in the world of thinking and feeling, the individual has completely given himself up to authority, to obedience and imitation, and there he has become as a lamb, having completely lost his individual integrity. There he is irresponsible, and lives in a world of illusions; and yet it is there that he must utterly free his mind and heart from all authority, from all limitations born of craving, both material and spiritual.

Now, as I have said, you must reverse the process completely. In the world of living, that is, of every-day existence, you must plan for the whole and not for the particular. You must not maintain nationalities, frontiers, but concern yourself with the whole of man, not with a particular class or race. This can truly come about only when there is no longer the blind following of authority. In that way alone there will be brought about right co-operation, right planning in the world of action.

When you, the individual, are no longer a cog in the machine of society; when you cease to exploit and be exploited; when you do not abandon yourself to authority; when you free yourself from all traditions which cripple your mind and heart; when you cease to look for happiness, for truth, through another, then you will become utterly responsible in action and thus create an understanding of life based on truth and freedom.

Talks at Ommen

Summer Gathering, 1931

XI

IN listening to these talks, please do not take hold of one phrase and imagine that you have understood the whole. I may unfortunately use words which fail to convey my meaning, or a simile which does not express the full significance of my understanding. So I would urge you not to be satisfied with the literal meaning of words, but rather to gather their full significance. Your thoughts are so conditioned by prejudices and tradition that you are apt to pervert all understanding. If you are a Christian, you tend to color new ideas with the traditional outlook, you cannot examine them freely. If you are a Communist, you will give them a Communistic interpretation. Thus your thought is continually being conditioned by traditions, by your preconceived ideas and opinions. Until your mind is free of all prejudices you will never understand the true significance of life.

You will have to put aside your Christianity, your Buddhism, your Theosophy. That is a very difficult thing to do, as I know for myself. Having been brought up as a Hindu, I had to free my mind from all traditional habits of Hindu thought, and later from Theosophical ideas. I had to give up all my preconceived ideas and look at things from the point of view of their intrinsic value, not from a standpoint imbued with traditional thought-

lessness. Tradition and authority are compulsions which violate intrinsic completeness.

The majority of people in the world do not free themselves because they desire comfort and consolation; they live in illusion because they want contentment, satisfaction. They dare not strip themselves naked, they are afraid to empty their minds. If you will look into your own mind, you will see that it is filled with inherited theories of right and wrong, of what is spiritual and what is not.

Occasionally, through all this struggle of alternating sorrow and joy, you catch a glimpse of something that gives you an ecstasy, and you seek to make it permanent by avoiding conflict. You perceive that ecstasy in the distance while you are still surrounded by all your struggles, by your sorrows, pains and pleasures. It seems far away, and you long to escape from all these turmoils to that ecstasy; yet it is *through* them and *in* them that there is this ecstasy of freedom, and not in escape.

Because you avoid conflict and struggle, fear is created, and through that fear you set up illusions which will give you consolation, comfort. Through that fear you adhere to tradition and become an imitator. You rely on compulsion and so there is no understanding. Through that fear you set up spiritual authority, and become yourself an authority. Thus religion is born of fear, and out of that fear there is spiritual exploitation.

Likewise with regard to physical things. The man who needs possessions for his happiness creates material exploitation. The exploiter does not come into being suddenly, he is not a freak of nature; he is the result of

your demands, spiritual and economic. So you are responsible.

If you are caught up in the illusion of fear, of tradition, of imitation, your actions must lead to stagnation. In trying to escape from conflict, your actions lead to unconscious illusions, and to the dependence upon authority, in which you become more and more entangled. Man violates his own intrinsic completeness by subjection to spiritual authority. His discipline is based on selfishness. It is not discipline, but only a subtlety of selfishness which gives him encouragement to benefit by his craving. His whole conception of life is based on selfishness, with all its subtle ramifications, its illusions, fears and consolations. Because his action, through fear, is unconscious, it leads to irresponsibility and therefore to chaos.

Adjustment is the continued mindfulness, self-recollectedness, which knows that wherever there is selfishness there is irresponsible action and hence chaos. The man who knows the true meaning of adjustment is continually seeking to preserve in his action, which includes thought and emotion, the clear ecstasy of understanding, and hence he does not create exploitation, either spiritual or physical. His action, being conscious, leads to pure action, pure action being that in which there is no longer selfishness, personality, in which individuality has altogether ceased.

By becoming fully conscious, responsible, you will base your action on that conscious responsibility, and not on fear or compulsion. True action is conscious adjustment without the coercion of fear or the enticement of reward. It is joy to act from that point of view; but when you imitate someone or discipline yourself after a system, it is

but conformity, which is slow decay. Do not deceive yourself by thinking, "This is my highest ideal, therefore I am adapting myself to that ideal." You cannot adapt yourself to an ideal. You have set up an image for your worship, which is but selfishness. In other words, you are but glorifying your own ego, your own personality. Reality is not an ideal; it is life itself, and your adjustment to that life is true action.

If you would seek understanding, free yourself from all your imitations, your worships, your seclusions, your churches and temples. They are the source of exploitation, the source being within yourself.

First there is irresponsibility of action; there is obedience in your spiritual and moral life, and hence exploitation and misery. Then there comes responsibility of action, leading to freedom, to spontaneous action. That is, first a law is set up for you and you follow it without thought; then, through suffering, through joy, you become responsible, wholly self-conscious, and through that flame of self-consciousness you free yourself of irresponsible action. Thus you become your own law.

Work must be planned and organized, but individual effort towards understanding can never be made subject to a system. In work there must be authority, but individual thought and emotion, individual struggle and adjustment in life, cannot be organized or disciplined by authority.

In olden days, communities were islands of refuge based on the common idea of salvation; thought and emotion were guided by authority. Individuals pooled their capacities and arranged among themselves to share the work of

the community because they held a common belief. Under an accepted authority they gathered together.

Now as I have said, you cannot systematize individual thought and emotion; the individual must be free. But with that freedom there comes a natural organization of work for the benefit of the whole, without sacrificing individuals. The idea that by spiritual authority there can be brought about a morality which will influence the economics of life is an illusion, for morality can be established for the individual only through his own awakened effort. In this way, work becomes but a necessary incident, and the individual does not rely on work alone for his realization of truth.

You cannot realize the ecstasy of truth through the mere perfection of technique, through a particular talent, nor through work or service. You think that unless you lay emphasis on your particular capacity you cannot be an individual, you will be submerged in the collective, in the group. Now I look at it differently. Because you are part of the community, the community organizes your work; but in thought and emotion you are wholly free to live intensely, and that is true individual freedom. So do not emphasize something which is of but little importance.

I maintain that the realization of truth, of ecstasy, lies only in your self-conscious completeness. Then you know full, conscious responsibility, you are sustained in aloneness by your own integrity. Through the flame of self-consciousness you arrive at full responsibility; you establish your own law, and that is true freedom. This aloneness is not a flight, it is not an escape; it is the gradual cessa-

tion of unconscious action, which but leads to misery, and the beginning of true action.

I DO not know how many of you take what I say merely as a philosophical theory, as a discourse which you can repeat to others, or how many of you take it to heart. If you take it as a philosophical discourse, or if you merely repeat my words, it will be futile. It is only by changing fundamentally, by having a different orientation of thought, a basic change of mind, that you can find this completeness, that you can realize this ecstasy of life. To change fundamentally, you have to make a conscious beginning. Become wholly responsible to yourself from the very start; think continually of what you are doing. You can know lasting happiness only if, realizing the dead weight and tyranny of past years, you have great determination to change yourself in the present.

Question: How can eternity be realized now when we have no leisure for meditation? Do you not think that only a Superior Being, God, can dissipate our miseries?

Krishnamurti: Through the right understanding of the individual alone can work be so planned as to make leisure possible for all. At present individuality, the acquisitiveness of the individual in his search for security, creates chaos, exploitation and misery. You will never arrive at that inward freedom through work; so do not bring your individual desires and whims into it.

You must entirely rid yourself of this idea that God is going to arrange for you a better world. You yourself

have created this misery through exploitation and greed, and you alone can free yourself from it; you alone can create a new world. If you understand this in the present, you will alter circumstances for people who are burdened with work. But you imagine that time will give you understanding, you are continually postponing effort. Understanding is in the present, not in some future time; but because your whole outlook is rooted in the idea that someone else will alter conditions for you, you cannot see that it is only through your own fundamental strength, through your own full consciousness, that you can realize happiness. This idea that a God, a Master, a superior being, will arrange for you a perfect world, is but laziness, selfishness.

Find out what you are seeking; and if you are really seeking truth, that completeness, you will change fundamentally. Your little vanities, your petty cravings, will go. If you are seeking power, either in this world or in the next, if your interest is rooted in the desire to dominate others, spiritually or in work, you will never understand truth. The desire for power has its root in selfishness, in personality, whereas that of which I speak is the absolute cessation of selfishness.

Question: In time of war or revolution, my family, friends and fellow-creatures are attacked, tortured and killed. If I do not defend them, I am not only a coward, but I am also committing indirect murder, since I am permitting murder which I might prevent. But if I defend them, I shall have to ill-treat and perhaps kill my enemy. Thus I shall commit direct murder. I do not like killing.

Can you tell me the way in which I shall not commit murder at all?

Krishnamurti: For centuries you have relied on someone else for your vision, and hence this utter chaos in the world; for centuries you have divided life into spirit and matter, the world of reality and the world of unreality; for centuries you have created illusions, the high and the low, the seen and unseen; and from all this, fear has been born, the constant seeking of comfort, satisfaction, imitation, which has led to decay. Out of your narrow idea of life, of love, out of your exclusive hatred, comes the full blast of fury which is utilized and exploited by newspapers, priests and politicians.

So first you must find out for yourself if you are conscious of nationality, if you are bound by a country, by a race, if you feel hatred or dislike in your heart, if you place your country higher than another; if you feel any of these things, you are contributing to the cause of war.

(Concluded)

News Letter^{*}

I

WITH his public lecture to a capacity audience at the New York City Town Hall on the 11th November, 1932, Krishnamurti brought to a close his extensive tour in the United States and Canada. In practically all places visited by him, and particularly in Canada and the southern part of the United States, a very keen interest was in evidence. At Montreal, Krishnamurti spoke on the 30th October before the People's Forum, which had opened its session a few days early—an exception made for the first time in the Forum's history—in order to enable him to speak before it during his visit there.

Directly after the meeting in New York, accompanied by Mr. Rajagopal and Mr. V. C. Patwardhan, Krishnamurti sailed for India via Europe.

In London, where he stayed for three days, Krishnamurti had made no public engagements, but was interviewed by a large number of persons. In Paris he likewise spent most of his time in interviews, but also gave a public talk at Salle Adyar on the 21st November. The hall, which holds about 600, was packed.

Krishnamurti sailed from Genoa on the 24th November by the M/V *Victoria* of the Lloyd Triestino, arriving in Bombay on the 5th December.

In India keen interest is being shown in Krishnamurti.

* This News Letter arrived too late for publication in the January-February Star Bulletin.

who returns there after an absence of three years. He plans to visit some of the principal cities during his six months stay. He arrived at Adyar, Madras, on the 7th December, where he remained for some weeks as the guest of the Theosophical Society.

The *Swarajya*, a Madras daily newspaper, interviewed Krishnamurti upon his arrival at Adyar. As it may be of interest to readers of the *Star Bulletin*, the interview is reproduced below. The reference to his not believing in any form of organization is due to journalistic exuberance, as Krishnamurti only spoke of the futility of all organizations whose purpose is directly or indirectly to lead man to spirituality.

The following is an outline of Krishnamurti's itinerary in India. The dates indicate the duration of his stay in each place and not the dates of his public engagements:

Star Camp at Adyar	Dec. 28 to Jan. 4
Bombay	Jan. 8 to Jan. 18
Ahmedabad	Jan. 24 to Jan. 29
Karachi	Jan. 31 to Feb. 14
Lahore	Feb. 16 to Feb. 28
Benares	Mar. 7 to Mar. 31

Krishnamurti intends to leave for Europe in May, and will probably hold a gathering at Athens in Greece, in June. The Star Camp at Ommen, in Holland, will take place towards the end of July, and will continue for three weeks.

As at present planned, Krishnamurti will return from Europe to India in September of this year. He will remain in India until the end of January, 1934.

*Report of an Interview**

“YOU see, we are quarrelling over nothing. I don’t want to concern myself with these priests and temples and ceremonies. I want to demolish all these temples. I mean the idea of spiritual guidance is utterly wrong. God’s temple is in man’s heart.” So spoke Mr. J. Krishnamurti, whilom head of the Order of the Star in the East, who arrived in Madras yesterday.

A tiny room littered with books on the top floor of the Theosophical building was the scene of our meeting. There was solemn stillness in the air, and Mr. Krishnamurti was deliberately weighing every word and speaking in a voice choked with emotion.

“I don’t believe in any spiritual organization. I don’t believe in any organization. We are blindly following. That is why there is no creative genius. We have no creative thought. There is competition and fighting everywhere,” he said, his eyes lit with a light that is not on sea or land. “By thinking individually you become supremely intelligent. Then there is happiness.”

“I have no particular mission. I do not belong to any society or organization, not even the Theosophical Society. When friends invite me, I go where they want me to go. I have no need of anything. I have no bank balance. If I cared, I could have amassed riches. But my wants are simple. I gave up all my wealth and my estates when I dissolved the Order of Star in the East, which had 40,000

* Published in *Swarajya (Madras)*, December 8th, 1932.

followers. I want each man to live free, unfettered life, bound by no conventions, to be integrally honest."

Asked about his views on Gandhiji's vow to fast if untouchability was not eradicated, Mr. Krishnamurti said he was not in a position to answer that question. There was, he said, a lot of sympathy abroad towards the Indian struggle for freedom, especially in America.

His programme is to take a week's rest in Adyar and then to tour India till May, after which he will go back to Europe.

A great reception awaited Mr. Krishnamurti at the Central Station when he arrived yesterday. He was profusely garlanded, and drove to Adyar where he met Dr. Besant and his old friends.

We are in a morass of misery and sweated labor, at bottom sustaining an edifice of competitive commerce, as greedy as it is merciless, at the top a nauseous mixture of luxury and flunkeyism. Mr. Krishnamurti's message comes as a whiff of cold wind, for he has torn away the cloak of shams and conventions and has come face to face with reality. In his own words, he has realized Godhood.

News Letter

II

KRISHNAMURTI remained at Adyar from the 7th December, 1932 until the 7th January, 1933. The Star Camp began on the 28th December, following the Theosophical Convention. Krishnamurti gave no talks previous to the Camp itself. The Camp talks were given at 8 a. m. each morning until the 4th January, near the big banyan tree. There were over 500 registrants to the Camp, the majority of whom were also delegates to the Theosophical Convention. But in addition to the actual registrants—those who stayed during the Star Camp within the compound of the Theosophical Society—large crowds came over from Madras each morning. The average attendance varied between 1000 and 1500.

Numerous questions were asked, some of them evidently intended by the questioners to clarify, if possible, the contrast between Krishnamurti's point of view and that of many Theosophists, perhaps with the hope of discovering in the answers either a reconciliation or a division. Krishnamurti answered the questions with a simple directness which at once raised the issues beyond all hope of controversy. He was concerned only with the principle involved, and to that alone he confined his answer.

On the 6th January, Krishnamurti gave a talk at the Presidency College, at the invitation of the Philosophical Association of the College. He also answered a number

of questions that were asked by the students at the conclusion of his talk.

Krishnamurti left Adyar on the 7th January for Bombay, where he stayed until the 17th as the guest of Ratansi D. Morarji at his home on the Malabar Hill. He gave six public talks in Bombay. The Cowasji Jehangir Hall, which is the largest in the city, was taken for three of the talks, on the 10th, 11th and 12th January, at 6:30 p. m. Owing to the intense political absorption of the public mind, much uncertainty was felt as to the interest which Krishnamurti's visit would arouse, but from the very first meeting all doubt was removed. The seating capacity of the Hall is about 2000, but the audience exceeded that number, many hundreds filling the available standing room. Two other talks were given in the China Baug, in the garden of a private residence, and one at the Theosophical Colony in Juhu, a suburb of Bombay.

The meetings in Bombay were of particular interest, not only on account of the unusual keenness and enthusiasm of the audience, but also by reason of some of the questions that were put and Krishnamurti's answers to them. In addition to the usual type of questions, he was asked why he was not a politician and why the existing plight of the country had not the effect of rousing him into active participation in the settlement of its fate. His answer was as striking as it was brief: Politics, sociology and economics were the branches of the tree. His concern was with the roots of the tree, which at present were rotten, and not with the trimming or the decorating of the branches. If the roots were healthy and well-nourished, the branches would take care of themselves.

A very apt illustration of this was brought out in his answer to another question as to whether he approved of temple-entry for the untouchables, a very live and topical issue. The very idea of worship itself should not exist, Krishnamurti replied, whether of a God or of any other authority. Then there would not exist any false division between man and man, such as the touchable and the untouchable.

From Bombay, at the request of His Highness the Maharaja Gaekwar of Baroda, Krishnamurti went to Baroda for three days as the guest of the Maharaja, where he gave a public talk. From Baroda he went to Ahmedabad; then to Karachi, Lahore and Benares, on the dates mentioned in the previous News Letter. Accompanied by Mr. Rajagopal, he will sail for Europe on the 11th May by the M/V *Victoria*.

KRISHNAMURTI

will speak at the
NINTH OMMEN STAR CAMP
Ommen, Holland

*Wednesday, July 26th to Monday,
August 14th, inclusive, 1933*

All talks are open to the public

No admission fee

Voluntary contributions accepted

Registration for the Camp is open to all.
This Camp of 20 days will be divided into three periods of 6 days each, with one day intervening, as follows:

1st Period: Wed., Jul. 26th to Mon., Jul. 31st, incl.

2nd Period: Wed., Aug. 2nd to Mon., Aug. 7th, incl.

3rd Period: Wed., Aug. 9th to Mon., Aug. 14th, incl.

In each period there will be four morning talks by Krishnamurti, and camp-fires.

Applicants may register for one, two or all three periods; or for part-time during the first period only. This arrangement is made out of consideration for Camp workers, as frequent arrivals and departures entail much extra work as well as disturbance in the Camp.

Registration for one period of 6 days: f.22.

Registration for two periods of 13 days: f.42.

Registration for three periods of 20 days: f.60.

The above fees include tent and meals. Special tents may be reserved.

Registration for visitors regularly frequenting the Camp without requiring board or lodging will be f.10. for one period, f.12.50 for two periods, or f.15. for all three periods.

A large amount of the work involved can be done only through volunteer help, which will be gladly welcomed.

For full information and registration please write to the Star Camp Agent in your country. A list of Camp Agents appears on Page 77.

You will greatly help the Management if you register early.

There will be no Camp held at Ommen in 1934.

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